

SHAFĀ'AT

OF OUR PROPHET,
MUHAMMAD 'ALAIHIS-SALĀM'



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NINTH CHAPTER

Allâhu ta'âlâ declares, as is purported: **“Yâ Muhammad, raise your head from the sajdâ (prostrated position)! Say, and you will be heard. Go ahead and intercede (shafâ'at), and it will be accepted.”** Thereupon the blessed Prophet 'sall-Allâhu 'alaihi wa sallam' petitions: **“Yâ Rabbî! Please single out Thine good slaves from the bad ones, for it has been quite a long wait, so that they are under utterly shameful conditions on account of their sins.”**

A voice is heard to say: **“Yes, yâ Muhammad”** 'sall-Allâhu 'alaihi wa sallam'. Jenâb-i-Haqq orders Paradise to adorn itself with all sorts of its ornaments, and it does as it is ordered. It is brought to the square of Arasât. So beautiful a scent does it exude that it is smelled from places as far as five hundred years' way. It is so greatly gratifying that hearts become relieved and souls become resuscitated. However, [unbelievers, renegades, people who mock Muslims, those who insult the Qur'ân al-kerîm, those who misguide young people and thereby rob them of their îmân, and] people with foul conduct do not perceive the smell of Paradise.

Paradise is placed on the right hand side of the 'Arsh. Thereafter, Jenâb-i-Haqq orders that Hell is brought. Hell yells with fear. It asks the angels sent for it: “Has Allâhu ta'âlâ created a creature whereby to inflict torment on me?” They say: “For the sake of Allâhu ta'âlâ's izzat (glory), jelâl (majesty), and jeberût (power, dominion), your Rabb, (i.e. Allâhu ta'âlâ) sends us to you so that you should avenge the disobedient and the enemies of Islam. It is this that you were created for.” They tow it by tugging at four sides of it. They tow it by means of seventy thousand ropes fastened to it. There are seventy thousand rings on each rope. Were it possible to heap all the earth's iron in one place, it would not weigh as heavy as one of the rings. There are seventy thousand angels of torment called 'zebânî's on each ring. If only one of them were ordered to pluck the mountains on the earth, he would pulverize them. In the meantime, Hell cries and makes a lot of noise, and spews flames and smoke, making the entire sky pitch black. When there is a thousand years' way left to go before arriving at the place of the assemblage, it cuts loose from the tentacles of angels. The noise it makes is unbearably loud and the heat it produces is impossible to endure. All the people waiting at

the place of assemblage are extremely horrified, and they ask what it is. When they are informed that it is the noise made by Hell which has freed itself from the zebânîs' hands and is "coming this way", they all give way on the knees from fear. Even Prophets and Messengers cannot help themselves. Hadrat Ibrâhîm, Hadrat Mûsâ, and Hadrat Îsâ hold fast to the 'Arsh-i-a'lâ. Ibrâhîm 'alaihis-salâm' forgets about (his son) Ismâ'îl 'alaihis-salâm', whom he (at one time almost) killed as the Qurbân. Mûsâ 'alaihis-salâm' forgets about his brother Hârûn (Aaron) 'alaihis-salâm', and Îsâ (Jesus) 'alaihis-salâm' forgets about Hadrat Maryam (Mary), his blessed mother. each and every one of them says: "O My Rabb! Today I want no one other than myself."

Muhammad 'alaihis-salâm', however, supplicates: "**Bless my Ummat (Muslims) with safety, please, O My Rabb!**"

There is no one capable of such fortitude among the people being there. As a matter of fact, Allâhu ta'âlâ informs us about this fact, as is purported in the twenty-eighth âyat-i-kerîma of Jâthiya Sûra: "**And thou wilt see every ummat bowing the knee: Every Ummat will be called to their record: 'This Day shall ye be recompensed for all that ye did.'**" When Hell frees itself in the aforesaid manner and roars, all people feel as if they were being choked, and in deep anguish they throw themselves flat on the face. This fact is purported in the twelfth âyat-i-kerîma of Furqân Sûra: "**When the blazing fire sees the people of mahsher (assemblage) from a place far off, they will hear its ugly and extremely furious and raging sigh.**"

Allâhu ta'âlâ declares, as is purported in the eighth âyat of Mulk Sûra: "**The blazing fire (of Hell) will almost burst with fury. ...**" Thereupon our blessed Prophet comes forth and brings Hell to a halt. "**Go back, despicably and meanly. Wait until your people come to thee, in groups.**" Hell says: "Yâ Muhammad! Please do allow me to proceed, for you are harâm (forbidden) for me, (i.e. I have been commanded not to touch you.)" A voice coming from the 'Arsh is heard to say: "O, you, Hell! Listen to what Muhammad 'alaihis-salâm' says! And obey him!" Then Rasûlullah 'sall-Allâhu 'alaihi wa sallam' pulls Hell away and takes it to a place on the left hand side of the 'Arsh. The people waiting at the place of mahsher give one another the good news about this compassionate behaviour of our blessed Prophet. This alleviates their fears to some extent. Hence the hundred and seventh âyat-i-kerîma of Anbiyâ Sûra, which purports: "**We sent thee not, but as a Mercy for all creatures.**"

Thereafter a pair of scales are set up; we do not know how it is. It has two scales, one from nûr (radiance, light), and the other one from zulmat, i.e. darkness.

Thereafter Allâhu ta'âlâ manifests His Power in a manner free and far from time and place and body, whereupon people prostrate themselves to glorify Him. Yet unbelievers and renegades are incapable of prostrating themselves, because the waists of unbelievers have been stiffened like iron so as to prevent them from prostrating themselves. In fact, this fact is stated in the forty-second âyat-i-jelîl-i-ilâhiyya of Nûn Sûra, which purports: **“That Day that the curtains covering the eyes shall be raised and troubles shall be doubled, they shall be summoned to prostrate themselves. Yet they will be unable to prostrate themselves.”**

As Imâm Bukhârî ‘rahmatullâhi ‘alaihi^[1] explains this âyat in his tafsîr, he quotes a hadîth-i-sherîf which reads: **“On the Judgment Day Allâhu ta'âlâ will bring the sâq into the light.** [Cuffs will be folded up. In other words, an extremely difficult and troublesome situation will be experienced. People will be told to prostrate themselves.] **All Believers will prostrate themselves.”** He provides a continuous succession of its narrators, which can be traced back to Rasûlullah ‘sall-Allâhu ta'âlâ ‘alaihi wa sallam’ himself. I have had fears concerning the interpretation of this hadîth-i-sherîf. And I do not like the explanation suggested by those (scholars) who voice the opinion that it was intended as a parabolic expression. As for the mîzân, (i.e. the aforesaid pair of scales;) it is one of the unknown things pertaining to the melekût, (i.e. heavenly things that we do not know.) That pair of scales is quite dissimilar to worldly pairs of scales. For, good and bad deeds are not objects or substances. They are attributive entities. It is not sahîh to weigh attributes and adjectives by using the pairs of scales that we know, like weighing objects. It will be sahîh only when they are weighed by means of a pair of scales that we do not know.

As people are in sajda (prostration)^[2], Allâhu ta'âlâ calls out. The voice is heard from far and near. As Imâm Bukhârî quotes, Jenâb-i-Haqq declares, [as is purported in a hadîth-i-qudsî:] **“I, the 'Adhîm-ush-shân (the Most Glorious), am the Deyyân (Supreme Requirer of good and evil), and I am capable of mujâzât (requital**

[1] (Imâm) Muhammad Bukhârî passed away in Samarkand in 256 [870 A.D.].

[2] Please see the fourth fascicle of **Endless Bliss** to learn how Muslims prostrate themselves, (i.e. make sajda.)

of good and evil) **over all. No zulm** (oppression, cruelty) **perpetrated by any zâlim** (oppressor, tyrant) **overpowers Me. If it were otherwise, I (Myself) would be a zâlim.**”

Thereafter He makes judgments on matters among the animal kingdom. He easily requites horned sheep for the advantage that they have had over the hornless ones, gratifying the latter. He makes mountain animals and birds repay one another's rights. Then He orders them: **“Be dust!”** So animals change into dust immediately. When unbelievers see this event, they say: **“Woe unto me! Would that I were (mere) dust,”** as is purported in the fortieth âyat of Naba' Sûra.

Then a voice from Allâhu ta'âlâ says: **“Where is the Lawh-il-Mahfûz?”** This voice is heard in such a manner as would bewilder the creatures' minds. Allâhu ta'âlâ says: **“O, thou, Lawh! Where are the facts that I have written on thee from the Taurah and in the Injîl** (the intact version of the Bible), **and in The Qur'ân al-'azîm-ush-shân?”** The Lawh-il-Mahfûz says: **“O Rabb-al-alamîn! Please ask Jebrâ'il 'alaihis-salâm' about them!”**^[1]

Thereupon Jebrâ'il 'alaihis-salâm' is brought to the scene. He is sort of trembling. He kneels down with astonishment. Jenâb-i-Haqq says: **“O Jebrâ'il! This Lawh says that you transmitted My Word and Wahy to My born slaves. Is that true?”** “Yes, O My Rabb, it is true,” is Jebrâ'il's 'alaihis-salâm' answer. **“How did you do it,”** questions Allâhu ta'âlâ. Jebrâ'il 'alaihis-salâm' says: **“O My Rabb! I revealed the Torah to Mûsâ 'alaihis-salâm', the Injîl to Îsâ (Jesus) 'alaihis-salâm', and the Qur'ân al-kerîm to Muhammad 'alaihis-salâm', and I informed each and every Rasûl (Messenger, Prophet) of his Risâlat (Prophethood) and conveyed the heavenly pages to each and every one of the Prophets who were sent heavenly pages (suhûf).”**

A voice comes: **“O Nuh (Noah)!”** Thereupon Nûh (Noah) 'alaihis-salâm' is fetched. Trembling, he enters the presence of Allâhu ta'âlâ. **“O Nuh! Jebrâ'il 'alaihis-salâm' says that you are one of the Rasûls,”** is the question addressed to him. He says: **“O My Rabb. It is true.”** And Allâhu ta'âlâ asks again: **“What business did you have with your people?”** Nûh 'alaihis-salâm' says: **“Yâ Rabbî! I called them to îmân day and night. My call was of no benefit to them. They ran away from me.”** Then a voice calls out

[1] Please see the thirty-sixth chapter of the third fascicle of **Endless Bliss** for the 'Lawh-il-Mahfûz'.

once again, saying, **“O, yee, people of Nûh!”** A huge group of people, the people of Nûh ‘alaihis-salâm’, are brought to the place. They are addressed to: **“This brother of yours, Nûh ‘alaihis-salâm’, says that he delivered to you My Message about his Prophethood.”** They deny his Prophethood, saying, “O, Thou, our Rabb! He is lying. He did not deliver anything to us.”

Allâhu ta’âlâ says: **“Do you have witnesses.”** Nûh ‘alaihis-salâm’ says: “O My Rabb! My witnesses are Muhammad’s ‘alaihis-salâm’ Ummat, (i.e. Muslims.)”

Allâhu ta’âlâ says: **“O Muhammad! This Nûh ‘alaihis-salâm’ appoints you to witness to testify to that he communicated his Prophethood.”** Our blessed Prophet ‘alaihis-salâm’ testifies to the fact that Nûh ‘alaihis-salâm’ performed his duty to communicate his Prophethood, and quotes the twenty-fifth âyat-i-kerîma of Hûd Sûra, which purports: **“We sent Nûh as Prophet to people. He threatened them with torment on the part of Allâhu ta’âlâ. He told them not to worship things other than Allâhu ta’âlâ.”** Jenâb-i-Haqq says to the people of Nûh ‘alaihis-salâm’: **“Torment has become your rightful deserts. For, unbelievers deserve torment.”**

So all of them are hurled into Hell. Their (other) deeds are not even weighed, nor are they called to account at all.

Then the voice calls out: **“Where are the people of ‘Âd?”** The same procedure as was undergone by the people of Nûh ‘alaihis-salâm’ is followed with Hûd ‘alaihis-salâm’ and his people, the people called ‘Âd. Our blessed Prophet ‘alaihis-salâm and the good ones of his Ummat bear witness. Our blessed Prophet recites the hundred and twenty-third âyat-i-kerîma of Shuarâ Sûra. Those people also are thrown into Hell.

Thereafter the voice calls out: **“Sâlih or Themûd.”** Sâlih ‘alaihis-salâm’ and his people, (called Themûd,) come to the place. When the people of Themûd deny (having been called by Sâlih ‘alaihis-salâm’), Hadrat Prophet is called on as a witness. Our blessed Prophet ‘alaihis-salâm’ recites the hundred and forty-first âyat-i-kerîma of Shuarâ Sûra, whereupon those people also are thrown into Hell.

As is related in the Qur’ân ‘adhîm-ush-shân, Ummats come before Allâhu ta’âlâ, one after another. This fact is stated in the thirty-eighth âyat-i-kerîma of Furqân Sûra and in the eighth âyat-i-kerîma of Ibrâhîm. Like the people before them, they are thrown into Hell. It should be noted at this point that all the people mentioned so far are disobedient and excessively wicked people.

Among them are unbelievers called ‘Bârih’ and ‘Mârih’ and ‘Dhuhâ’ and ‘Esrâ’, and the like. After them, the voice calls out the names ‘Ashâb-i-res’ and ‘Tubba’ and the names of the people of Ibrâhîm ‘alaihis-salâm’. The mîzân (pair of scales) is not set for any of them. And they are not called to account. That day they are bashful with their Rabb (Allâhu ta’âlâ). A translator addresses them with the Word of Allâhu ta’âlâ. Once a person has been honoured with the nazar-i-ilâhî or the kalâm-i-ilâhî, that person will never be tormented.

Thereafter, the voice calls out the name of Mûsâ (Moses) ‘alaihis-salâm’. He comes to the place, trembling like leaves fluttering in a strong wind. Jenâb-i-Haqq addresses him: **“O Musa! Jebrâ’îl testifies that you communicated your Prophethood and the Torah to your people.”** “O My Rabb,” affirms Mûsâ ‘alaihis-salâm’. **“Then, mount your minbar! Recite what was revealed to you by way of wahy,”** he is commanded. So Mûsâ ‘alaihis-salâm’ mounts the minbar (pulpit) and recites. Everybody is silent in their positions. He recites the Torah as if it had been revealed newly. The judaic scholars are as if they had never seen or known the Torah.

Thereafter Dâwûd (David) ‘alaihis-salâm’ is called. As he comes to the place of Judgment, he, too, trembles vehemently, like leaves flapping in a strong wind.

When Allâhu ta’âlâ says to Dâwûd ‘alaihis-salâm’: **“Yâ Dâwûd! Jebrâ’îl ‘alaihis-salâm’ testifies that you communicated the Zebûr to your Umma,”** he affirms: “Yes, o My Rabb!” Thereupon he is commanded: **“Mount your minbar and recite what was revealed to you.”** Dâwûd ‘alaihis-salâm’ mounts the minbar and recites the Zebûr-i-sherîf with his beautiful voice. As is stated in a hadîth-i-sherîf, Dâwûd ‘alaihis-salâm’ is the munâdî (herald, public crier) for the people of Paradise. [Dâwûd ‘alaihis-salâm’ had a beautiful, stentorian voice.] As he does the recital, the imâm, (named Uriah,) of the Tâbût-i-sekîna (Ark of the Covenant) hears his voice, jostles his way through the crowd, and comes near Dâwûd ‘alaihis-salâm’. He hugs the Prophet and says: “Hadrât Dâwûd becomes extremely embarrassed. He cannot answer him. The (square of) Arasât sinks deep into anguish. The people become dreadfully sorry about the troubles that he (Uriah) underwent on account of Dâwûd ‘alaihis-salâm’. Thereafter he embraces Dâwûd ‘alaihis-salâm’ and takes him up to the presence of Allâhu ta’âlâ. A curtain falls down and covers

them. The îâm of the Tâbût, (i.e. Uriah,) says: “O My Rabb! Have mercy on me for the grace of Dâwûd ‘alaihis-salâm’, who had me sent to a battle. In fact, I was killed (in that battle). He wanted to marry the woman I wanted to marry, although he already had ninety-nine other wives.” Allâhu ta’âlâ asks Dâwûd ‘alaihis-salâm’: **“O Dawud! Is what he says true?”** Embarrassed, and for fear of the torment that Allâhu ta’âlâ may inflict on him, Dâwûd ‘alaihis-salâm’ inclines his head, and entreats Allâhu ta’âlâ for the maghfirat (forgiveness, pardon) which He promised. When a person fears or feels shame, inclines his head. And he raises his head when he expects or asks for something. Upon this, Allâhu ta’âlâ asks the blessed îâm of the Tâbût: **“To compensate for your having been wronged, I give you so and so many villas and other blessings (of Paradise). Are you satisfied?”** That blessed person answers: “I am satisfied, O My Rabb.” Thereafter He says to Dâwûd ‘alaihis-salâm’: **“You, too, may go, O Dawud. I have forgiven you, too.”**^[1]

Thereafter Allâhu ta’âlâ orders to Dâwûd ‘alaihis-salâm’: **“Go back to your minbar and resume your recitation with the rest of the Zebûr.”** He performs the order of Allâhu ta’âlâ. Then the Isrâelites are commanded to part into two groups. One of the groups joins the Believers, and the other group joins the unbelievers.

Thereafter a voice is heard to say: **“Where is Îsâ (Jesus) ‘alaihis-salâm’?”** Îsâ ‘alaihis-salâm’ is brought. Allâhu ta’âlâ addresses him, as is purported in the hundred and sixteenth âyat-i-kerîma of Mâida Sûra: **“Yâ Îsâ! Didst you say unto men: ‘Worship me and my mother as gods besides Allah’?”**

Îsâ ‘alaihis-salâm’ expresses gratitude and praise to Allâhu ta’âlâ. Then he answers with the latter part of the (same) âyat-i-kerîma, which purports: **“O My Rabb! Glory to Thee, (Who is far from attributes of deficiency)! Never could I say what I had no right (to say). Had I said such a thing, Thou wouldst indeed have known it. Yâ Rabbi! Thou knowest what is inside my nafs, though I know not what is in Thine Person. O My Rabb! Thou knowest in full all that is hidden.”**

[1] A more detailed account of this episode is provided in the explanation of the twenty-third âyat of Sâd Sûra in the book of tafsîr entitled Mawâhib. Prophets cannot commit smallest sins, and they cannot even think of sinning. A person who reads the episode in that tafsîr will understand the truth well.

Thereupon Jenâb-i-Haqq manifests His Attribute Jemâl and declares, as is purported in the nineteenth âyat-i-kerîma of Mâida Sûra: **“This is the day on which the truthful will profit from their truth: ...”** Then He says to him: **“O Isa! You have told the truth. Go to your minbar! Recite the Injîl, which Jebrâ’îl revealed to you!”** Îsâ ‘alaihis-salâm’ says: “Yes, o My Rabb,” and begins to recite the Holy Book. So effective is the recitation that the heads of all the audience are raised up. For, Îsâ ‘alaihis-salâm’ is the most hakîm (wisest) of mankind with respect to riwâyat (narration). He recites in such a fresh and fine style as all Christians and monks feel as if they did not know any one of the verses of the Injîl.

Thereafter Nasârâ (People of Îsâ ‘alaihis-salâm’) part into two groups. The heretical ones, i.e. Christians, join the unbelievers, while the ones who are not guilty of heresy, i.e. the true Believers, are kept with Believers.

Thereafter a voice is heard to say: **“Where is Muhammad ‘alaihis-salâm’?”** Our blessed Prophet comes. Allâhu ta’âlâ says: **“O Muhammad! Jibrîl says that he communicated the Qur’ân al-kerîm to you.”** “Yes, he did, O My Rabb,” says the Prophet. Allâhu ta’âlâ commands: **“O Muhammad! Mount your minbar and recite the Qur’ân al-kerîm.”** Our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ recites the Qur’ân al-kerîm in a beautiful and sweet style. He gives good news to Believers. They rejoice and smile. The faces of those who denied the Qur’ân al-kerîm and called this blessed Book ‘desert laws’ –(may Allâhu ta’âlâ protect us against that abominable act!)- are extremely ugly.

The question that Prophets will be asked, which we have explained so far, is stated in the sixth âyat-i-kerîma of A’râf Sûra, which purports: **“Then shall We question those to whom Our Message was sent and those by whom We sent it.”**

Some (scholars) say that it is stated in the hundred and ninth âyat-i-kerîma of Mâida Sûra, which purports: **“On that day will Allâhu ta’âlâ gather the great Prophets and ask: ‘What was the response ye received (from men to your teaching)?’ ...”** Then Prophets say: **“O My Rabb! We make tasbîh (or tesbîh) of Thee, (which means, “We know and acknowledge that You are free and far away from attributes of imperfection,”) and (we admit the fact that) there is no ‘ilm (knowledge) for us. You are the best to know the ghayb (unknown).”** Preferably, the scholars who argue that it is stated in the âyat-i-kerîma quoted in the previous paragraph appear to be closer to the truth. We have explained this fact also

in our book entitled **Ihyâ-ul-'ulûm**. For, different Prophets occupy different ranks of prophethood. And Îsâ 'alaihis-salâm', in his turn, is one of the greatest Prophets. For, he is **Rûhullah** and **Kelimatullah**. As our blessed Prophet recites the Qur'ân al-kerîm, his Ummat (Muslims) feel as if they had never heard it before. Incidentally, Hadrat Esma'î^[1] was asked, "You are the best among the people who have memorized the Qur'ân al-kerîm. Will you feel the same?" "Yes," he replied. "It will be as if I never heard it when I hear Hadrat Prophet recite it."

When all the heavenly books have been recited, a voice is heard to say: "**O, ye, mujrim**s (criminals, culprits, the guilty)! **Ye be separated now!**" Upon this call, the place of pause, i.e. Arasât square is set in motion. Thereupon, all people, panic-stricken, become tangled up. Angels are tangled with genies, who in turn are tangled with human beings. Thereafter a voice is heard to say: "**O Adam! Show your children who deserve Hell!**" 'Âdam 'alaihis-salâm' asks: "O My Rabb! How many of them?" Jenâb-i-Haqq states: "**Ninety-nine percent of them to Hell, and one (percent) to Paradise.** After the unbelievers and the mulhids and the ghâfils who deviated from the path of Ahl as-sunnat are separated, the Believers who are culled make up such a tiny number as Allâhu ta'âlâ calls 'a handful'. Hence the meaning of Abû Bakr Siddîq's 'radiy-Allâhu 'anh' statement: "**The survivors will be (only) as many as to fill one of our Rabb's palms.**"

Thereafter the devil and his satans are brought. The vices they committed as well have weighed heavier than their good deeds. If Islam reached a person (during his lifetime in the world), his (or her) thawâbs (good deeds) and wrongdoings will certainly be weighed. When the satans know for certain that their sins weigh heavier and they will be subjected to torment, they say: "Âdam has done injustice to us. Angels called 'Zebânîs' have held us by the hair and dragged us to Hell."

Thereupon a voice from Jenâb-i-Haqq is heard to say, as is purported in the seventeenth âyat-i-kerîma of Mu'min Sûra: "**That Day will every soul be required for what it earned. No injustice will there be that Day. Allâhu ta'âlâ is swift in taking account.**" A great book, as big as to cover all the area between the east and the west,

[1] Abû Sa'îd Esma'î was born in Basra in 122, and passed away in Marw (or Merv) in 216 [831 A.D.]. His real name is 'Abd-ul-Melîk 'rahimahullâhu ta'âlâ'.

is brought out for everybody. It contains all the written records of the deeds of creatures, venial and grave ones alike. Allâhu ta'âlâ does not do injustice to anybody. Every day, whatsoever every creature does is presented in this book to Allâhu ta'âlâ. Allâhu ta'âlâ commands the angels who are called 'Kirâmun berera', i.e. noble and obedient, in the sixteenth âyat-i-kerîma of 'Abasa Sûra, to record those deeds. That book is the book that will be brought out. Hence the blessed meaning of the twenty-ninth âyat-i-kerîma of Jâthiya Sûra, which purports: **"... For We had all that ye did on record."**

Thereafter a voice calls everybody to account, one by one. Everybody will be judged separately. The twenty-fourth âyat-i-kerîma of Nûr Sûra purports: **"On the Day when their tongues, their hands, and their feet will bear witness as to their actions."**

According to a narration that has been conveyed to us, a person is made to stand in the presence of Allâhu ta'âlâ. Jenâb-i-Haqq says unto him: **"O, you, bad slave! You have been sinful and disobedient."** The born slave says: "Yâ Rabbî! I have not committed them, (i.e. the sins I am being accused of.)" It is said to him: **"There are evidence and witnesses against you."** Angels of Hafaza are brought. The person says: "They have been telling lies against me." This event is stated in the hundred and eleventh âyat-i-kerîma of Nahl Sûra which purports: **"That Day everybody will be brought up, every soul struggling for itself. ..."** Then his mouth is sealed. This event is stated in the sixty-fifth âyat-i-kerîma of Yasîn-i-sherîf Sûra, which purports: **"That Day shall I, the 'adhîm-i-ush-shân, set a seal on their mouths. But their hands will speak to Me, and their feet will bear witness, to all that they did."** Accordingly, the limbs of the disobedient testify against them, and it is commanded that they be taken to Hell. The culprits, [i.e. enemies of religion, people who commit harâms, and those who do not attach due importance to (the prayer called) namâz,^[1] begin to castigate and shout at their own limbs. Their limbs reply: **"... This testimony that we give is not an option that we exercise. He, alone, makes all beings talk ..."** These events are stated in the twenty-first âyat-i-kerîma of Fussilat Sûra. After the settling of accounts, all people are sent to the bridge called Sirât.

The culprits who fail to pass the Sirât bridge and fall down are

[1] Please see the fourth fascicle of **Endless Bliss** for detailed information on 'namâz'.

delivered to the keepers of Hell, i.e. those angels who are charged with the infliction of torment. They begin to cry and moan. Especially vehement is the crying of the disobedient ones of the Mu'minîn and Muwahhidîn. As the angel (charged with torment) catch and throw them (into Hell), they, (i.e. the angels,) say: “... **This is the Day (of Rising) that ye were promised,**” which is purported in the hundred and third âyat-i-kerîma of Anbiyâ.

The great sob – There are four stages where people of Hell very bitterly sob and cry: The first sobbing takes place when the sūr (trumpet) is sounding, the second one takes place when Hell frees itself from the angels and jumps unto the people staying at the place of mahsher (assemblage), the third one takes place when they go up to 'Âdam ‘alaihis-salâm' to send him to Allâhu ta'âlâ, and the fourth one is when they are delivered to the angels charged to inflict torment upon them in Hell.

The people of Hell are gone for their places (in Hell), and the only people who have been left at the square of Arasât now are Believers, Muslims, people of good deeds and charity, the 'Ârifs, the Siddîqs, the Walîs, the Shehîds (Martyrs), the Sâlihîs (pious Muslims), and the Rusûl (Messengers). People with doubtful îmân, the munâfiqs, the zindiqs, the holders of bid'at, [i.e. those who did not hold the creed of Ahl as-sunnat,] have already been dispatched to Hell. Allâhu ta'âlâ says unto them: “**O, ye, people! Who is thine Rabb?**” “He is Allah,” they say. “**Do ye know Him?**” “Yes, we do, Yâ Rabbî.” Thereupon, an angel appears to them from the left hand side of the 'Arsh-i-a'lâ. He is of such tremendous size as the seven oceans would make up a drop of water too tiny to be seen were they put together on the tip of his thumb. “Ana Rabbukûm (I am your Rabb),” says the angel unto the people of Mahsher, because Allâhu ta'âlâ has commanded him to do so to put them to the test. The people of mahsher reply, “We trust ourselves to the care of Allâhu ta'âlâ for protection against you.”

Thereafter an angel from the right hand side of the 'Arsh appears to them. Fourteen oceans would get out of sight if he put the tip of his foot on them. He says unto the people of Mahsher, “I am your Rabb.” He receives the same answer: “We trust ourselves to the care of Allâhu ta'âlâ for protection against you.”

Thereafter Allâhu ta'âlâ handles them with such soft and nice treatment as will please them. All the people of mahsher prostrate themselves. Jenâb-i-Haqq says unto them: “**Ye have come to such**

a place where ye will never feel yourselves to be aliens, nor does this place accommodate any fears for you.”

Allâhu ta'âlâ makes all the Believers pass the (bridge termed) Sirât. The Believers are taken to their abodes in Paradise, which vary, depending on the positions they attained. People pass the bridge in groups. First the Rasûls, then the Nebîs, then the Siddîqs, then the Walîs and the 'Ârifis, then the people of kindness and charity, then the Martyrs, and then the other Believers are taken. Muslims with unforgiven sins fall by the wayside, lying prone, and others stay in confinement at the A'râf. Some of the people with weak îmân pass the Sirât in a hundred years, and others in a thousand years. However, they are not subjected to fire of Hell.

Once a person has seen his Rabb (Allâhu ta'âlâ), he shall never be put into Hell. We have told about the positions that will be occupied by Muslims and Muhsins in our book entitled **Istidrâj**. Their faces will be smiling. Most of them pass the Sirât like lightning. And quite a number of others go along with hunger and thirst; their lungs have broken to pieces, so that they exhale smoke-like air. They drink water from the pond of Kawthar (or Kewther), whose bowls are as numerous as the celestial stars and whose water comes from the river called Kawthar (or Kewther) and which covers an area with dimensions as long as the distance between Jerusalem and Yemen and that between Aden and the blessed city of Medîna. This fact has been ascertained in the light of our Prophet's 'sall-Allâhu 'alaihi wa sallam' blessed utterance, which reads: **“My minbar is on the pond,”** which means: “My minbar is on one of the two banks of the pond of Kawthar.” People who are far from the pond of Kawthar are kept in confinement on the Sirât, and their positions vary, depending on the wickedness of their guilts.

There is many a person who makes an ablution, yet the ablution they make is not well enough or properly performed. There is many a person who performs salat, yet they tell about their salat although no one asks them about it, and they do not perform it in khudhû' and khushû'. When a mere ant bites them, they forget about the salat (that they are performing at the moment) and busy themselves with the ant. On the other hand, those who (have attained perfection and therefore) know well about the 'azamat (greatness) and jelâlat (majesty) of Allâhu ta'âlâ would not put up any resistance even if their hands and feet were being cut off. For, their worship is intended for Allâhu ta'âlâ, alone. A person who stands in the presence of Allâhu ta'âlâ will

feel as much khushû' and fear as his knowledge and realization of His greatness and grandeur. This state can be exemplified with the patience shown by a person stung by a scorpion as he stands in the presence of an emperor. The respect that the emperor commands from him prevents him from reacting. The personage in this example of ours is a creature, after all, who in turn is incomparably finite in distinguishing between his profits and harms.

How could we ourselves actually imagine the state of a man standing in the presence of Allâhu ta'âlâ, Who is 'Azîz and Jelîl, as we said that for a person who knew the heybet and the sultanate and 'azamat and the jeberût (jabarût) and the qahr-u-ghalaba-i-ilâhiyya it would certainly require much more hudhûr and khushû' to stand in the presence of Allâhu ta'âlâ?

A story has been told about a person who performed his acts of worship properly and made tawba (for the sins he might have committed) and yet failed to see the person he had somehow wronged and make it up to him for the injustice he had done: He is taken to the presence of Allâhu ta'âlâ. The human rights (that he had violated in the world, if any,) and which he failed to make up for, are exposed to view. The wronged person embraces him. Allâhu ta'âlâ says to the wronged person: **"O, you, the wronged one! Look up!"** When the wronged one looks up, he sees an extremely great villa. It is amazingly ornate and big. The wronged person asks: "O My Rabb! What is that?" Allâhu ta'âlâ says: **"It is for sale. Would you like to buy it from Me?"** "O My Rabb! I have nothing to pay in return for its value," says the slave in humiliation. Thereupon Allâhu ta'âlâ says: **"That villa is yours, if you should save your brother (from torment) by forgiving him for the injustice he did to you."** "O My Rabb! I agree to a waiver for the grace of Your Amr-i-ilâhî (Divine Command)," acknowledges the slave.

This is the treatment that Allâhu ta'âlâ shows to oppressors who made tawba. As a matter of fact, He declares, as is purported in the twenty-fifth âyat of Isrâ Sûra: **"I, the 'Adhîm-ush-shân, forgive those people who make tawba."** A person who makes tawba is one who ceases from the sin, or the oppression, etc., as the case may be, with a determination not to perpetrate it again ever after. Dâwûd 'alaihis-salâm' has been called **Awwâb** (sincere penitent). [However, Dâwûd (David) 'alaihis-salâm' never committed a sinful act. What he was made to do was (what has been termed) a **Khilâf-i-awlâ**]. So is the case with Rasûls (Messengers) other than Dâwûd 'alaihis-salâm'.

***O my heart! That secret fire of yours has burned my essence;
The sob and cry gushing out from you have risen to heavens.***

***So rare a lunatic you are, won't you ever be good?
You've put yourself to such crying shame, don't you have such senses?***

***Since you fell victim to the trap that is eternal,
Have your vernal flowers mellowed to fruitful consequences?***